ان الدين عند الله الاسلام

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The Review of Religions

Editor—A. Q. Niaz, B.A.

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جامعہ کے بچوں کیلئے ایک ماہانہ رسالہ "پیام تعلیم" کے نام سے نکلتا ہے۔ اس کے ذریعہ انھیں اچھی اچھی کہانیاں سنائی جاتی ہیں اور خالی وقت میں مصروف رکھنے کیلئے کار آمد مشغلے بتائے جاتے ہیں۔ سال میں ایکبار سالنامہ شائع ہوتا ہے۔ جسے مفید اور دلچسپ معلومات کا مخزن کہنا چاہیے۔ چندہ سالانہ عہ

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I-HABEEB

A Page from the Life of the Holy Prophet Muhammad

Abu Sufyan bin Harb related to Ibn-i-Abbas as follows :—

" Once when I was in Syria on a commercial journey, Heraclius sent for me and the caravan I was in. This was during the period of the truce (of Hudebia). We were taken to the emperor who was in Jerusalem. Surrounded by the great lords and the nobles of his court, he ordered us to be produced before him. He asked us to step forward and also called an interpretor; and he inquired which of us was nearest in kinship ' to the man who claimed to be a Prophet.' I answered that among those present before him, I was his nearest in kinship. He directed that I should be brought nearer to him along with my companions. ' Make his friends stand behind him,' he said, ' and tell them that I am going to ask certain questions from this man. If he lies in his answers, they should expose him.' And, indeed, but for this precaution on the part of the emperor and my consequent fear that should I make a false statement I would be branded a liar, I would not have hesitated to utter a falsehood.

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"The first question asked by the emperor was: 'How does he stand in the matter of descent from a noble family or otherwise?' I answered that he was descended from a noble family among us. Then the emperor asked if any one among us had ever put forward a claim of this kind before? And I answered in the negative. 'Does his lineage include any king?' asked the emperor; and I replied that it was not so. 'Have men of consequence come to follow him, or only ordinary humble folk?' the emperor asked; and I replied that only humble folk had gathered round him. The next question was: 'Are they always on the increase, or does their number also decrease sometimes?' I replied that they continued to increase. Then the emperor asked: 'After once joining this religion, does any one turn back from it really repudiating it from his heart?' I replied that that was not the case. 'Did you ever accuse him of falsehood prior to the time when he put forth this claim?' asked the emperor; and I replied: 'No.' Then I was asked: 'Have you ever known him to be false to his word?' and I replied in the negative. But I added that in regard to the agreement then in force between us and him we did not know whether he would remain true to it or not. Apart from this I had no chance to say anything against him.

"Then the emperor asked: 'What does he teach you?' I answered: 'He teaches us to worship the One and Only true God, to set up no equals with him, and to repudiate the views our forefathers have held in this respect; and he enjoins upon us prayer and truthfulness and purity and consideration for the claims of kinship.'

"The emperor listened carefully, then asked the interpretor to convey to me: 'I asked you in regard to the standing of the family he belongs to and you have told me that he is of noble lineage: this is the case with the Prophets of God who always belong to families which are counted among the nobility. Then I asked you if any one among you had ever put forward such a claim before, to which question you answered in

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the negative; and I thought to myself that had any one claimed that position before him it would have been possible to assume that he was only imitating some one. Next I inquired if any one among his ancestors had ever been a king and you told me it was not so. Had your reply been to the contrary I might have supposed that he was scheming to regain the lost power of his forefathers. Then I asked if prior to his claim you had ever had cause to accuse him of falsehood, and again you answered in the negative. From this I concluded that for a man who never lied in his dealings with his fellowmen it was impossible to lie in regard to God. When I asked whether men of position and consequence followed him or only ordinary humble people, you replied that only lowly people had gathered round him. Here again, in the case of the Prophets of God it is always so. I asked you if the number of his followers is always on the increase, and you replied that it is. This too is in consonance with the history of the rise and growth of Truth and real Faith. Then I inquired whether any of his followers ever turned back on account of developing a dislike for his religion after its truth had penetrated into his heart, and you replied, 'No.' In the case of *Iman*, when its warmth has once premeated the heart, that is always the case. I asked if he had ever been known to be false to his word, and you said, 'No.' The Prophets of God, too, are never guilty of breech of faith. And finally I asked you what he teaches his followers to do, and you have told me that he teaches the worship of the One and Only true God and forbids the setting up of any equals with him; that he denounces idolatory; and orders prayer and truthfulness and purity. If this is true what you have told me, then before long he would become master of the ground under my feet: I knew that such a Prophet was about to appear, but I never imagined that he would appear among you. If I knew that I could reach him safely, I would gladly accept any hardship to meet him; and if I were near him I would wash his feet.'

" Having said these things, the emperor sent for

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the epistle of the Prophet of God (may peace and the blessings of Allah be upon him) which he had despatched to the emperor by the hand of Dihyat-al-Kalbi through the Governor of Busra and which the Governor had duly forwarded to the emperor. He then read the epistle, which ran:

'In the name of Allah, the Compassionate and the Merciful. From Mohammad, the servant and Messenger of God, towards Heraclius, the Roman Emperor. Peace be upon him who follows the right guidance. After greetings I invite you to Islam. Become a Muslim and you shall be given security and peace, and Allah would requite thee with a double requital. But if thou desist, holding back from this course, then upon thee would lie the sin of thy people remaining away from the Light of God. And O ye people of the Book! let us both agree and hold fast to a principle that is common to us—namely, that we shall not worship any one but Allah, nor set up any equals with Him, nor deem any one among ourselves as Lord and Master. But, should they turn away from this course, then let them know that in any case are we obedient and subservient (to our Lord).'

"When the emperor said these things and finished reading the epistle, there was great commotion among those who were present and voices rose high (in excitement). But we were turned out of the hall at this stage.

On coming out I said to my companions: "'The matter of *Ibn-Abi-Kabshah* (the Holy Prophet) has become important. It would appear that even the Roman emperor is afraid of him.' After this I remained convinced that he would before long overpower all opposition, until at last God enabled me to accept Islam."[1]

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1. *Bukharee, Kitab Bad'al Wahyee.*

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Malfoozat-i-Ahmad[2]

January 19, 1901.

A man requested the Promised Messiah to pray for him that God be pleased to relieve him from the burden of certain debts which were owing from him. The Promised Messiah advised him to devote himself specially to *Istighfar*[3], adding that this was the best way to seek relief from the sorrows and cares of this life.

January 20.

The Promised Messiah remarked that in four Surahs of the Holy Quran which were most frequently recited by Muslims there were references to the expected World Teacher and his disciples: firstly, Surah Fatiha which was recited in every *raka'at* of *Salat*. He said that this Surah contained proof in support of his claims, as would be shown in the *Tafsir* under preparation. Secondly Surah *Jum'a* in which the passage containing the words واخرين منهم related to the devoted followers who would gather round him. This Surah was frequently recited in the Friday Service. Thirdly, Surah Kahf of which the frequent recitation was enjoined by the Holy Prophet with special emphasis. The first and last ten verses of this Surah contain references to the *Dajjal*. And, fourthly, the very last Surah of the Holy Quran in which the *Dajjal* was spoken of under the name *Khannas*. This word was the same which occured in the Hebrew Torah for *Dajjal, i.e. Nahash*. "Similary," added the Promised Messiah, "there are such references to the Promised Messiah and his followers in many other places as well in the Holy Quran."

While impressing upon a man the virtue and importance of *Istighfar* the Promised Messiah said that this was "the key to all spiritual progress."

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2. Translated from *Malfoozat-i-Ahmad*, published by Sheikh Abdu Hamid. 1

3. Istighfar, in Islamic terminology, means prayer addressed to God for the remission of sins and for grace to enable one to avoid sins in future.

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January 20.

The Promised Messiah remarked. "The writing of the *Tafsir* has not commenced yet, and there are not many days left in which to finish the task." He added: "And as yet we do not know what we are going to write. The work has been taken in hand with our sole reliance upon the grace from God. We do not rely upon what is already in our hands in the way of *Tafsir*; we rely only upon God, and wait and pray for Him to put into our mind what it may please Him to put. More than that is not in my power. When I have found those truths for which I am praying and waiting, then they shall be put into faultless Arabic and a clear impressive style. If I apply my mind to discover some shade of meaning in the words of the text hitherto not presented to the world, I do so only because it is a Divine command that if a man aspires to achieve anything, he should also exert himself: otherwise I am not relying upon my own mental power for writing this *Tafsir*. I rely on divine Grace alone. Whatever He would be pleased to put into my mind, in His own time, that I shall put into this commentary. I keep praying to God, and it is my experience that whenever I seek His help He sends His grace."

The introduction which the Promised Messiah has written to go with this commentary was referred to by Maulvi Syed Mohammad Ahsan who submitted that the *Pir Sahib of Golara* had been very keen on having a controversy and a discourse, and that this Introduction would amply and adequately serve this purpose as well.

The conversation turned to Syed Ahmad Shaheed and Mohammad Ismail Shaheed when the Promised Messiah remarked: "Those people were actuated by noble and virtuous motives. They desired the removal of obstacles created by the Sikhs in the way of the Muslims in the calling out of *Azan* and the performing of sacrifice. God fulfilled this desire on their part and He brought about this change by removing the Sikhs from power and vesting the Government of the

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country in the hands of the British. Those champions of Islam acted wisely in directing their operations not against the British but against the Sikhs. However, the world being on the threshold of the period of the Expected Mahdi whose advent was to put an end to religious wars, the scheme of *Jehad* adopted by them did not prosper as it might have done. But in spite of the apparent failure in which their campaign ended, the real object of the campaign, on account of the virtuous motive behind it, was fully realised, though by means quite different from those conceived by Syed Ahmad Shaheed and his supporters. The religious liberty which they desired was fully secured through the coming of the British."

Hazrat Ahmad remarked: "To indicate the dawn of any particular epoch or period, there are two kinds of evidence: external and internal. The external spiritual evidence to denote that the time for the advent of the Promised Messiah and Mahdi is this and no other is that the prophecies made by the Holy Prophet and eminent religious leaders and saints are to the effect that this great event would take place in the 14th century (of the era of Hijrah); the internal evidence in this regard is that the prevailing condition of the world seems to cry out for a reformer. Evidence of both kinds, therefore, points clearly to the fact that these are the days when the Promised Messiah and Mahdi was to appear."

January 22.

In connection with "Ahmady" being chosen as the name to denote the followers of the Promised Messiah, some one related that an opponent had taken exception to the name on the ground that it was an unauthorised innovation. The Promised Messiah said that names such as *Hanafee* and *Shafi'ee*, etc., which people had chosen for themselves—really speaking, these were innovations. The Holy Prophet Mohammad had only two names—Mohammad and Ahmad. The *Ism-i-A'zam* of the

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Holy Prophet was Mohammad,[4] in the sense in which the *Ism-i-A'zam* of God Almighty was *Allah*. Apart from Allah, other names by which God is spoken of—*Hayyee*, *Qayyum*, *Rahman*, *Rahim*—are all attributive for instance, names. Ahmad was a name of the Holy Prophet by which Hazrat Masih referred to him in his prophecy recorded in the Quran in these words:

ياتى من بعد اسمه احمد

The words من بعدى denote that the Prophet spoken off was to appear after Jesus in such a manner that between Jesus and him there would be no other Prophet. Moses did not use these words. What Moses said referred to the Medinite Period of the Holy Prophet in these words:

محمد رسول الله والذين آمنوا منه اشداء . . . . . .

Moses spoke of the Holy Prophet as "Mohammad" because his own advent was an advent in *Jalal*—in power and glory and prestige and awe. But the advent of Jesus having been in *Jamal*, he spoke of him as Ahmad. As the Movement initiated by us, too, is of a *Jamali* nature we have selected "Ahmady" as the name for our followers.

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4. **Publisher's Note.**—By saying that "Mohammad" is the *Ism-i-A'zam* of the Holy Prophet the intention of the Promised Messiah seems to be to point out that all other names used for him are only attributive names based on specific qualities attributable to the person denoted by the personal and proper name "Mohammad." In that case "Ahmad" too must be looked upon as an attributive name of the Holy Prophet for one person can have only one *Ism-i-A'zam*. If one attributive name among the attributive names of a person becomes more generaly known than the others, that is a different thing; but in any case it remains only an attributive name. This is made quite clear by the Promised Messiah in *Azala-i-Auham*, vol. II, page 673 where he writes: Our Holy Prophet, peace be upon him, is not only 'Ahmad' but also 'Mohammad,' *i e*., he combines in his single person both *Jalal* and *Jamal*. In these later days, however, in consonance with the prophecy, the messenger sent is barely "Ahmad", who came in the spirit of Jesus Christ." Further in *I'jaz-al-Masih*, pp. 123 and 124, he writes that the prophecy of Jesus Christ contained in the words اسمه احمد relates to the messenger of the later days.

Evidently, therefore, when the Promised Messiah understands this prophecy to refer to the Holy Prophet he does so because he himself is a *Mazhar* of the Holy Prophet—Abdul Hamid.

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THE *SABIANS*

"Surely, the Believers, and the Jews, and the Christians and the **Sabians**...whoever believes in Allah and the Last Day and does good deeds...shall have their reward with their Lord and no fear shall come upon them nor shall they grieve." (The Holy Qur'an, 2 : 63.)

The people to whom Muslim writers have applied the name 'Sabians' fall under three heads.

(1) An enthrographic note in the *Kitāb-al-Fihrist* by Ibn-al-Nadīm refers to a religious community whose adherents inhabited the wide-spreading swampy region traversed by the Euphrates in its lower course, and were locally known to the Arabs as Al-Mughtasila, *i.e.*, 'those who wash themselves'. We are informed that 'these people are numerous in the marsh-lands, and they are, in fact, the Sabieans of the Marshes.' "They must accrodingly," says W. Brandt, "be regarded as identical with the Sabians (also meaning 'baptists') mentioned in three passages of the Holy Qur'ān (2:63, 5:70, 22:18)". The note continues: 'They maintain that people should wash (often), and they also wash all they eat.' The Baptists of the Euphrates can be traced back to the end of the 2nd century. Al-Nadīm also gives the name of their founder which has been variously deciphered as Al-Ḥasaiḥ or Al-Ḥasīh and is supposed to refer to Elchasai or Elkesai. If this reading be taken as correct, it follows that the Mughtasila is only another name for the Elkesites or Elkesaites, a sect founded by Elchasai or Elkesai who had 'a book of revelation', fragments of which are still extant. This form of religion arose *C* A.D. 100, probably in trans-Jordanic Palestine. Elkesai proclaimed that the total immersion of the body in the waters of a river or a spring was the means whereby the divine remission of all sin was to be appropriated. He found disciples not only among the Jews but also among the heathen.

To the Mughtasila, however, Al-Nadīm ascribes a doctrine of dualism and adds that 'to this day, they

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have among them some who worship the stars.' These doctrines and practices formed no part of Elkesai's monotheistic teachings, and if the Mughtasila be taken as identical with the Elkesaites, they must have adopted these new and alien doctrines through their contact with the Parsis and Star-worshipping communities, or these doctrines may have been the remnants of their old heathen faiths. The Elkesaites, although closely resembling the Mandæans, are not identical with them.

(2) The famous Muslim scholar, Al-Mas'ūdi, writing in the 10th century, speaks of Chaldæan or Babylonian Sabians 'whose remnants live to-day in villages among the swamps between Wasit and Basra', states that in their prayers they turn to the pole-star and capricorn, and describes them as 'those who wear girdles'. This description applies to an ancient religious sect known as the Mandæans who turned towards the North and wore the girdle. "The passages in the Holy Qur'ān and the name 'Sabians'," says W. Brandt, "would apply most approximately to the Mandæans. By their Arab neighbours they were termed Subba down even to recent times, and in European accounts dating from the 17th century they were called 'Sabbi', 'Sabbei', 'Sabi', 'Sabaei', ... The name may formerly have covered the Mughtasila as well, and the latter possibly also came under references of the Holy Qur'ān.',

Adherents of the Mandæan faith were to be found some forty years ago (says W. Brandt, 1915)—and may perhaps still be found—in cities and smaller market-towns on the lower Eurphrates, the lower Tigris, and the rivers which water the eastern 'Irāq al-Arabī and the adjacent Persian province of Khūzistān (Arabistān).

The most ancient portions of Mandæan literature are collected in the voluminous *Sirda rabba* ('Great Book') of *Genza* ('Ghesaurus'). The idiom in which this literature is composed is the form of Aramaic which developed in lower Babylonia, and its nearest congener is the special dialect of the Talmūd Babli.

While the Mandæan writers esteem the theological speculations of their books as mysterious and ancient

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revelations, in their own religious thinking, they retain only the belief in the 'Great Life' whom they regard as the deity of the world of light. In their prayers, they turned towards the north, where the exalted King of light sits upon the throne.

Among the Mandæans prayer was known as 'compassion' or 'petition and praise'. Believers must rise to pray thrice in the day time and twice during the night. Husbands and wives should 'wash themselves with water' after cohabitation, and women after menstruation.

The Sassanians spared the peaceable Mandæans. They were, however, ill-treated by Christian monks who went to them as missionaries. We are told that the attempts to convert the Mandæans were not always carried out 'with sweetness' but were also supported by force.

"St. John's Christians," says the *Encyclopædia Britannica* "is the inappropriate name given to the Mandæans by Christian Missionaries from the 17th century onwards, who mistook their frequent immersion and the reverence paid by them to John the Baptist for signs that they were derived from the Baptist's disciples. This is not so, and their interest in the Baptist is grounded in their hostility to the Church as it was under the Sassanian Empire, *i.e.*, the Nestorians."

(3) The Harranians is another religious community which has been given the appellation of Sabians by Islamic writers. This community is named after their headquarters Ḥarrān (the Haran of the O.T.). The earliest geographer Istakhri mentions Ḥarrān as the city of the Sābi'īn. Among other writers may be mentioned Ṭabarī, Ibn al-Nadīm, Mas'ūdī, and Shahrastāni. It has been alleged that the Harranians adopted this name in order to enjoy the privileges of the people of the Book. This view was first put forward by Chowlsohn in his treatise on the Sabier (1856), but the *Encyclopaedia of Religion and Ethics* expresses its disagreement with it.

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It is worth noting that Christian writers frequently speak of the Harranians as pagans, *hanpe*, and Abraham, called *Ḥanīf* in the Holy Qur'ān, is connected with the city of Harran. Ibn Hazm, in his *Fisal wa Milal* thinks that Abraham was sent to convert them, and that during his time they took the name Ḥanīf. According to him, they believe in two eternal elements; they honour the seven planets and the twelve constellations, and paint them in their temples; they offer sacrifice and incense; but they have five prayers similar to the Muslim prayers, they fast in Ramadan, turn to the Ka'ba in prayer, and regard the same meats as unlawful as are so regarded by the Muslims.

Although this account, says the *Encyclopædia of Religion and Ethics*, has certain inaccuracies of detail, it is confirmed in some important matters by the others.

The prophets whom they professed to follow were Hermes and Agathodæmon, whom they identified in Shahrastāni's time with Seth and Idrīs.

Since the epoch of Alexander the Great, Harran had been a famous centre of pagan and Hellenistic culture. In their temples the planetary powers were propitiated by blood offerings, and it is probable that human victims were occasionally sacrificed as late as the 9th century of the Christian era. The more enlightened Harranians, however, adopted a religious philosophy strongly tinged with Neoplatonic and Christian elements.

The word Sabians, as used in the Holy Qur'ān, seems to cover all the three sects mentioned above.

See *Encyclopædia of Religion and Ethics* and *Encyclopædia Britannica.*

SHER ALI, B.A.

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UMMI NABI

The Master-Prophet Muhammad (with whom be peace and blessings of Allah) could neither read nor write. The Prophets of God generally do not come out of those who are considered by the people to be the illustrious scholars, but out of the ordinary persons who have not had much opportunity of getting the formal education. So the Master-Prophet had no school-learning of any kind at all. He was an unlettered Arab like the majority of the Arabs in those days. But the Book that he gave to the world is, undoubtedly, of the most exquisite literary style and most eloquent, full of Wisdom and Law—a book that has proved to be a life-guidance and a source of real happiness and true satisfaction to millions of people during the last 1300 years. Such a perfect style from the mouth of an unlettered man, who was cut off from the outer world, is a glorious miracle in itself which proves the truth of the Master-Prophet's claims about the Quran being a Revelation from God, the most High, who is the Author of all authors and the Lawgiver of all lawgivers.

But there is another meaning of the word *ummi* which is more subtle and more applicable to the Master-Prophet than the one explained above. *Um* in the Arabic language means mother, root, base. Therefore *Ummi* means one connected with or attributed to the root or base of anything. Mecca is called *Ummul Qura*, mother of all the towns, as, according to the old traditions, Mecca is the cradle and centre of the world. Here was Adam created and this was his first habitat. The Arabic language is named *Ummul Alsina*, mother of the languages, as the first man on the earth was inspired to speak the Arabic language, and all other languages have branched off from this parent stock as Adam's progeny spread out into different countries. As they gradually wandered abroad

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into other climes, which influenced their colour and character, their language too went through various processes of modification.

So, we find that the Master-Prophet Muhammad was called an *Ummi Nabi*, because he taught the basic principles of Truth which were common to all the Prophets in different countries and all ages, in the mother of all languages, and he started his mission in the place which is the mother of all lands and all peoples, drawing to him all true seekers after truth as a magnet draws true steel.

DR. M. M. SADIQ.

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VALUE OF THE "PROPHET DAY" MEETINGS

The movement to hold the "Prophet Day" meetings was started by Amirul Momineen Hazrat Khalifatul Masih II, Head of the Ahmadiyya Community, in 1928. At that time an unusual degree of bitterness and resentment was felt by the Muslims all over India against the tendency in certain Hindu circles to write defamatory books on Islam which grossly misrepresented its beautiful teachings and contained outragious accounts of the life of its holy founder. *Rangila Rasool* by Rajpal and a particular issue of *The Vartman*, Amritsar, since extinct, may be referred to as instances of this type of publications of which there had been many in the preceding years.

Degraded literature such as this was poisoning the whole field of Hindu-Muslim relations in a most alarming manner and the future of Indian nationhood was being irrevocably prejudiced. Hazrat Khalifatul Masih realised this danger as it has not been realised by any other Indian leader; and, in a manner characteristic of his treatment of all problems, he went straight to the heart of the matter. While on the one hand he worked for a clarification and hardening of the law against offences of this kind so prejudicial to the maintenance of the public peace, on the other he perceived that the only permanent remedy of real value against the malady was to dispel the ignorance of the non-Muslim public with regard to the Life and Work of the Holy Prophet Muhammad, peace and the blessings of Allah be upon him. The "Prophet Day" meetings are thus meant to supply a common platform for the purpose to all those Muslims and non-Muslims who realise the serious nature of the problem and feel the urge to work for its solution.

As directed by Hazrat Amirul Momineen, on the occasion of these meetings we thankfully invite the co-operation of non-Muslim scholars and public men

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of standing and create opportunities for them to lay before the public their estimate of the Holy Prophet Mohammad and of the religion he gave to the world; and it is a most encouraging sign that the response we receive each time is always worthy of this most useful spiritual and political service to humanity at large and to India in particular. These meetings are held everywhere in India and abroad wherever the Ahmdiyya Movement commands a following, and the healthy influence of these meetings is extending every year.

In Calcutta, Bombay, Madras, Karachi, Allahabad, Delhi, Lahore, and in the other large and small towns of India some of the most eminent non-Muslim scholars and the most prominent public men have gladly identified themselves with this noble work and spoken from this platform in terms of the highest praise of Islam and the Holy Prophet Muhammad.

Having been myself concerned with such meetings held in Lahore every year, I give below extracts from newspaper reports (*Sunrise*, Lahore) of the meetings for 1937, 1938, and 1939. A perusal of the programme and these extracts would give the reader some idea of the importance of this movement, the proportions it has attained, and the future which lies before it :

Meeting 1937.—31st October, 1937, Town Hall, 2 P.M.

President.—R. B. Mukand Lal Puri, M.A. (Oxon.), Bar.-at-Law, M.L.A.

Speakers.—(1) S. Iqbal Singh, Advocate (2) Mr. Abdul Qayum Malik, Bar.-at-Law; (3) S. S. Sardar Jhanda Singh, Advocate; (4) Mr. Homi J. Rustomji, Bar.-at-Law; (5) Muolvi Ghulam Rasul Rajeke; (6) Lala Amar Nath Chopra, Advocate; (7) Malik A. Rahman Khadim; (8) Dr. Surendranath Arya; (9) Professor M. Aslam, M. A.

Ladies Meeting

President.—Mrs. Abdul Razaq.

Meeting 1938.—11th December 1938, Town Hall, 2 P.M.

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President.—K. B. Mian Afzal Husain, M.Sc. (Punjab), M.A. (Cantab.), I.A.S., Vice-Chancellor, Punjab University.

Speakers.—(1) Dr. S. S. Bhatnagar (2) ; Mr. Homi J. Rustomji; (3) Muolvi Mohammad Ali, M.A. (Calcutta) ; (4) S. S. Sardar Jhanda Singh ; (5) Dr. M. R. Ahrens; (6) S. Amar Singh, Editor, *Sheri-i-Punjab* ; (7) Malik Abdul Rahman Khadim ; (8) Professor M. Aslam, M.A.; (9) Mr. Mehr Chand, Advocate ; (10) Shah Mushtaq Husain ; (11) Pandit Sant Ram ; (12) Muolvi Aziz-ur-Rahman ; (13) Maulana Tajwar Najibabadi, Professor Dayal Singh College.

Ladies Meeting

President.—Nawab Begum, Principal, Madrastul Banat.

Meeting 1939.—1st October 1939, Town Hall, 3 P.M.

President.—Sir Abdul Qadir, Kt., Bar.-at-Law.

Speakers.—(1) R. B. Mukand Lal Puri ; (2) D. B. S. P. Singha, Controller of Examinations, Punjab University ; (3) Professor M. Aslam, M.A.; (4) Mr. Ala-ud-Din Siddiqi, M.A., M.O.L., LL.B. ; (5) Hakim Ahmad Shuja, Deputy Secretary, Legislative Assembly ; (6) Ch. Asadullah Khan, Bar.-at-Law.

Extracts : Meeting 1937

ISLAMIC TEACHING PRAISED

Under the auspices of the Ahmadiyya community of Lahore a meeting representative of all communities was held at the Town Hall, Lahore, on Sunday afternoon to celebrate the "Prophet Day". Rai Bahadur Lala Mukand Lal Puri, M.L.A., Bar.-at-Law, presided. Hindus, Muslims, Sikhs and Parsee speakers delivered speeches on the life and work of the Holy Prophet, Muhammad.

The first speaker was Sardar Sahib Sardar Iqbal Singh, Advocate, who said that such gatherings would be useful only if the teaching of the Prophet was carried into practice,

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India, he said, was populated by different creeds and communities, and just at present intercommunal relations were not what they were expected to be between those who had to live together as neighbours. These relations, he added, would be improved if the Prophet's teaching of love and toleration was followed in its true spirit.

Courage and Perseverance

The Ahmadiyya community, he said, must be congratulated for organising such meetings which afforded to the masses opportunities to come together.[1] Real unity, he said, will not be achieved by the single-handed effort of the leaders, but by the genuine endeavour of the masses.

The Prophet, said the speaker, was really a very great man for otherwise the persecution and opposition he encountered in preaching his great message for humanity would, at the very start, have damped his spirit. Referring to Carlyle's estimate of the Prophet, Sardar Iqbal Singh said that " the hero as a Prophet " had removed many misconceptions prevailing in Europe about the Holy Prophet. If only a hundredth part of the toleration inculcated by the Prophet was shown by the people, inter-communal bitterness would disappear in no time. The speaker made an appreciative reference to the Prophet's teaching of the universal brotherhood of man.

The speaker praised the courage and perseverance displayed by the Prophet in face of heavy odds which, he added, was perhaps the most praiseworthy side of his character. *The " Prophet Day " movement, concluded the speaker, must be appreciated as a great factor contributing to peace among the communities of this country.*

Islamic Prayer

The next speaker was Malik Abdul Qayyum, Bar.-at-Law, who stressed the simple humanity of the Prophet. Justice, equality, and brotherhood of man, he said, were the outstanding features of his teachings. The Prophet removed all class distinctions. He might be an iconoclast, added the speaker, but he was a greater iconoclast as a leveller of class distinctions.

Sardar Bahadur Sardar Jhanda Singh, Advocate, commending the holding of such meetings remarked that Muslims were to a certain extent to blame for not enlightening the non-Muslims with regard to the teachings and achievements of the Prophet of Islam.

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1. The Italics, througout, are mine.

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In an appreciative reference to Islamic prayer the speaker said that the Prophet's way of praying was very simple. Prayer was recognised by all religions as an uplifter of the soul; and Nimaz was a very effective method of up-raising the human soul. Of fasting he said that, like prayer, it also served to uplift the soul and to cleanse the spirit. That the Prophet laid great stress on such religious practices was very significant.

Referring to the prohibition movement just now begun in India the speaker said, that the Prophet of Islam had totally prohibited liquor centuries ago. *The Prophet who gave this beautiful teaching to the world must, indeed, have been a very great man.*

Value of the Holy Quran

Mr. Homi J. Rustomji, Bar.-at-Law, who followed, said, that he was greatly pleased that a common platform had been provided by the organisers of the "Prophet Day" movement, regardless of communal or religious prejudice or of political opinion.

The speaker referred to the basic teachings of the Prophet, namely, unity of God and unity of man; and said that if only these two principles were carried out into practice India would be a much better place to live in. The reason why India was not in a position to govern itself was that the people could not be trusted to love and respect each other. If, said the speaker, some of the teachings of Islam were carried out into practice in India they would be a far different people. *The real meaning of Islam was unity of God; unity of man; and a spirit of tolerance. Referring to the conquest of Iran by the Muslims the speaker said that members of his community were allowed to carry on their occupation in Iran centuries ago without any interference with their religion at a time when Crusades were the order of the day.*

Mr. Rustomji added that the present generation in India did not study the Holy Prophet's message as their fathers and grandfathers did. The tendency was for the people to forget what was written in their Holy books. If the Muslims neglected to do it, it was the duty of other communities to bring out *these pearls of the Prophet's beautiful teachings* for the benefit of humanity. The people were thirsty for knowledge which they could have for the asking in the Holy Quran; the moment's great need was, however, the 'spending of money in buying copies of the Holy Book, spending some

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time over its study, and spreading its teachings among the people.

Economic Superiority

The next speaker was Mr. Jiwan Lal Kapur, Bar.-at-Law. He said that the world owed a great debt to the great Prophet of Arabia. Prohibition, said the speaker, was one of the greatest contributions made by Islam to human welfare. It was a disgrace, he added, that when the other provinces of India were enforcing prohibition under the new constitution they had not been able to enforce it in the Punjab, a predominantly Muslim Province.

As to women's rights under Islam the speaker said that in England it was only in 1871 or thereabout that women were granted rights of property, whereas Islam gave them these rights thirteen centuries ago.

Islam, he said, gave the lesson of liberty, equality, and fraternity to the world. Islam taught freedom of the individual. As to the economic plan of Islam Mr. Jiwan Lal pointed out that Islam aimed at the equalisation of wealth, which was secured by discouraging hoarding and providing against accumulation of wealth in a few hands. He deplored what he described as a mischievous accumulation of wealth in the hands of a few persons in this country. The socialism of to-day, he added, was taught by the Prophet of Islam centuries ago. The speaker appealed to the younger generations to carry the economic message of Islam to the people at large.

Referring to Islamic wars Mr. Jiwan Lal said that crusades were wars of political domination. The Muslim conquest of India too had also a political complexion.

Concluding, the speaker said, that if the great Prophet taught unity of God or if he preached against idolatory, was it a bad thing to do ?

Goal of the Spiritual Journey

Moulvi Ghulam Rasul of Rajeke, *Muballigh* of the Ahmadiyya community, discussing the Holy Prophet's teachings concerning the relationship between God and man said that the world required a teacher who could bestow on mankind a knowledge of the real relationship subsisting between man and God. The Moulvi Sahib said that the Holy Prophet taught that all creation was one; all humanity was one. Equality of man, he said, followed naturally from the principle of the unity of God.

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The Holy Prophet, said the speaker, taught peace among religions by insisting on preaching merely the beauties and merits of one's religion, and shunning adverse criticism.

Adverting to the Islamic teaching on war the speaker said that Islamic wars were essentially defensive.

In regard to the spiritual ideal of Islam the Moulvi Sahib referred to the *Mi'raj*, or the Holy Prophet's experience of Spiritual Ascension, which represented the highest point of spiritual elevation which the Holy Prophet had attained, and added that it was the Prophet of Islam who by his personal experience had pointed out to humanity the goal of the spiritual journey of man.

The Prophet an Avatar

Mr. A. N. Chopra, Advocate, was the next speaker who said that *a thousand conferences and congresses would not achieve what that meeting could in the way of intercommunal unity. Real unity could be attained only by measures such as were being taken in connection with the "Prophet Day" meetings.*

The speaker said that *there was no moral excellence which was not to be found in the Prophet of Islam.* The Prophet was what the Hindus call an Avatar which was the coming down of a holy personality. The Gita said that Avatars came at all times of spiritual decadence. Addressing his remark to his Hindu friends the speaker said that Sri Krishna had taught that at a time when evils of all sorts were rampant and when spiritual knowledge decayed there always appeared a spiritual teacher. At the time of the Prophet's advent the Arabs were living in moral degradation of the lowest type, but the Prophet raised them from that fallen state and equipped them with the highest moral excellences.

The Prophet was a great social reformer; he abolished female infanticide, and initiated many other reforms of society. Polygamy, he said, was no crime. The Prophet married Khadija at the age of twenty-five when she was forty. No one should find fault with the Prophet's marriages; Hindus at least could not do so, as Sri Krishna himself had eight wives. As to Jehad the speaker said it meant only defensive war. A study of Gita would show that this Hindu scripture itself preached Jehad throughout. In the speaker's estimation all religions had a common basis; there was nothing which Sri Krishna had taught and which Mohammad did not. Islam, he said, taught equality among the prophets.

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It was incumbent on the Hindus to recognise the Prophet of Islam as an Avatar, and if, to critcise him at all, to do so in a decorous manner.

Wars

Mr. Chopra was followed by Malik Abdur Rahman Khadim, Pleader, who spoke on the Prophet's wars. The Holy Prophet, he said, fought his wars to end war, and to establish peace. His great concern for peace was evidenced by the terms of the Treaty of Hudaibiya, when the Prophet accepted conditions which were to all appearance disadvantageous, simply to secure peace and avoid fighting.

Perseverance, said the speaker, was the Holy Prophet's highest trait in the field of battle. If he relied at all on anyone he relied only on God. Mr. Khadim narrated the events of the battle of Badr and said that the Holy Prophet, as the battle was in progress, prostrated himself and implored Almighty God to succour his small band of Muslim warriors who were pitched against overwhelming numbers of the Meccans, supplicating that if that small number of believers was annihilated, there would not remain on earth anyone who would remember His name.

Next, referring to the battle of Hunain, the speaker said that in this battle what would have become a defeat for the Muslims was turned into victory by the Holy Prophet's opportune display of marvellous courage. The Holy Prophet's spurring his horse courageously forward in the field of battle, against a heavy shower of arrows from the enemy illustrated his unwavering faith in the promises of God. "I am a Prophet," he said, "I do not lie; I am a descendant of Abdul Muttalib," and spurred his horse onward into the enemy's ranks. The Muslims who were fleeing, seeing the Prophet's charging the enemy so valourously, turned back and fought a fierce battle, turning into victory what would otherwise have been a defeat.

The Holy Prophet's fighting, said the speaker, was not for taking revenge; or spiteful.

Rigid Monotheism

The next speaker, Dr. Surinderanath Arya, narrated experiences of his youth when he had opportunities of coming in contact with Muslims. Recalling what happened at the conclusion of a cricket match at Bangalore long ago, when he was a student, he said, that he was very much impressed by an incident which happened when the crowd

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dispersed after the match was over. He noticed that members of different communities marched to their respective pavilions when he saw a depressed class boy who would not have been admitted either into the Hindu or the European pavilion, was admitted into the Muslim pavilion without any objection. The speaker said that he was a young man then and he questioned his mother about this incident. He came to know later that the Muslim people believed in one God and in one humanity which was the reason for the display of this liberal spirit by the Muslims. It was life that counted, added Dr. Surinderanath, and not books. *Muslims carried out the humanitarian principle into actual practice and that was which constituted the grandeur and glory of Islam.*

Dr. Surinderanath related another incident which happened during a football match in which he was a member of one of the teams. A Muslim boy belonging to his side suddenly disappeared and it was later found that he had gone away to pray. It was a matter for surprise for the speaker that a Muslim could go through his prayers in such a simple style, without there being any need for ritualistic objects or offerings.

Islam, continued Dr. Surinderanath, had strong, rigid, monotheistic power. A Muslim could approach God without much learning or scholarship. One God, he said, made him to believe in the oneness of humanity. These two principles went psychologically together and had helped him to understand his own religion better.

What has Islam given to India? he asked. Look to the North, he said: there was a marvellous difference between what they saw in South India and the North.

Muslims felt a sort of solidarity of mankind and the two principles of the unity of God and the unity of man, which contributed to the feeling of solidarity, will also help our country.

Patriotism

Professor Mohammad Aslam of the Government College, Lahore, referred, in his speech, to the Holy Prophet's taking refuge in the cave of Saur in company with Hazrat Abu Bakr. As their pursuers had almost traced them to that cave and had all but discovered them, Hazrat Abu Bakr naturally grew anxious, not on his own account, but on account of his concern for the safety of the Holy Prophet. The Holy Prophet allayed Hazrat Abu Bakr's fears, saying, that he had no need to fear as there was Allah with them.

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The incident, said the speaker, illustrated the beautiful companionship of the Holy Prophet with his friends, and his confidence and faith in God.

The Holy Prophet's patriotism was illustrated by what he said as he was leaving Mecca : " Mecca " ! he said, " thou art very dear to me but, alas ! thy people do not let me stay with thee."

Professor Aslam also referred to the miraculous significance of the series of events attending the Holy Prophet's journey to Medina.

Real Service of Country

The President, in his concluding remarks congratulated the speakers and thanked the organisers of the meeting. *He was not, he said, using the language of convention when he remarked that the Ahmadiyya community was rendering the greatest service to his country by organising such gatherings.* A meeting like that was the only assurance against discord. Good and great men existed even to-day, and what was needed was to bring about a closer contact and a more intimate understanding between the various communities. The non-Muslims, he assured, were not behind the Ahmadiyya community in their deisre to see the country united. He unhesitatingly condemned, he added, the attacks which were sometimes made by unscrupulous persons on the illustrious Prophet of Islam.

On behalf of the organisers of the meeting, Chaudhri Asadullah Khan, Bar.-at-Law, thanked the speakers for the valuable contribution they had made towards attainment of the object for which the " Prophet Day " movement had been started. But, he added, the speakers would get their real measure of thanks paid to them by the coming generations who would reap the full benefit of the " Prophet Day " movement. Much greather thanks, he said, were due to the author of this movement who had had a real and true appreciation of the needs of the country at the present time.

(*Sunrise*)

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Meeting 1938

"TOLERANCE"—THE LESSON FROM PROPHET'S TEACHING FOR COMMUNITIES IN INDIA

A meeting of all communities to pay tribute to the Holy Prophet of Islam was held in Lahore on December 11, at 2 P.M. at the Town Hall in connection with the "Prophet Day" movement inaugurated by the Head of the Ahmadiyya Community of Qadian in 1927. Khan Bahadur Mian Mohammad Afzal Husain, Vice-Chancellor of the Punjab University, presided.

The meeting lasted about three hours. Enthusiastic tributes to the character and teachings of the Holy Prophet of Islam were paid by Hindu, Sikh, Muslim, Christian and Parsi speakers.

The proceedings opened with recitation from the Holy Quran by Mr. Abdur Rahman.

Historicity of Islam

Maulana Tajwar, Professor, Dyal Singh College, was the first speaker. He narrated the events of the Holy Prophet's early life and remarked that the odds were heavy against him in the campaign which he was to lead in his later life against the ignorance and superstition of the Arab tribes. The doctrine of *one* God and *one* brotherhood of man was a novel doctrine for them, and to make such a doctrine acceptable to a superstitious and ignorant people required the strength of the highest character.

Dealing with the period of childhood and youth of the Holy Prophet, M. Tajwar referred to the immaculate purity of character of the Prophet, all the small or great events of whose life were preserved in the pages of history. The speaker emphasized the historicity of Islam and its Founder, and remarked that the life-story of the Holy Prophet Mohammad was singularly free from the element of myth.

Stressing the irresistible character of the appeal of the faith of the Holy Prophet, Maulana Tajwar pointed out that the conquests of Islam, if they were due at all to the sword, were due merely to the *spiritual sword* with which Mohammad armed his followers. The conversion of a good number of slaves in the Holy Prophet's early preaching showed how forceful and irresistible was the appeal of Islam to the depressed and the down-trodden.

Maulana Tajwar praised the irreproachableness of the character of the Holy Prophet in that the severest trials and the hardest temptations could not shake his belief in his divine mission.

A True Prophet

Dr. S. S. Bhatnagar, University Professor, characterized the Holy Prophet as a great personality among the divine teachers of the world. His great message for humanity, he said, was the idea of *one* God, which he preached with the greatest vehemence and steadfastness. The speaker, referring to the collosal patience and dignity of the Prophet, remarked, that these were the qualities which sustained him through trials and suffering of all sorts, which contributed to his success, and which in fact showed that he was a true prophet of God. The conversion of Omar to Islam. Dr. Bhatnagar characterized almost as a miracle which sealed and assured the future destiny of Islam in the Arabia of that time. Truth and perseverance, and above all faith in God, he said, ultimately triumphed in the world.

The speaker referred to the Holy Prophet's magnanimous treatment of his enemies at the fall of Mecca and appealed to the communities in India to profit by his noble example.

Equality

Mr. Homi J. Rustomji, Bar.-at-Law, paying his tribute said, that he was particularly impressed by the personal life of the Prophet Mohammad. *He possessed not one quality or one virtue, but all the qualities and all the virtues.* For forty years, said the speaker, the Prophet kept himself in the background; he came forward to preach only when he felt the urge in his consciousness to carry out the commands which God had revealed to him. This circumstance by itself proved that he did not strive for personal advancement. The Prophet was the only man who removed the distinctions between the high and the low and taught the lesson of true equality to mankind. *He was a guide to mankind in all walks of life*: among kings he was greater than a king, and among the humble folk he was the humblest of the humble. Every man felt that in the Holy Prophet there was something which was akin to something in his own character. *The equality taught by Islam, said the speaker, was not to be found, as far he knew, in other religions.*

Personal Realisation

Maulana Mohammad Ali of Madras pointed to the need for personal realization of the teachings of the Holy Prophet in the day to day life of the Musalmans for, as he said, the Musalmans of to-day were the weakest point

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of Islam. The Holy Prophet's life, he said, was the guiding star for the world to-day.

A Very Great Leader of a Very Great Religion

Sardar Sahib Sardar Jhanda Singh, Advocate, said that the object of religion was to raise man's soul so as to be absorbed in the greater soul called God. The feature of the Holy Prophet's teaching which impressed him particularly was the mode of life prescribed by Islam which, he added, helped in the upliftment of the human soul. In Islam, practically the whole day was devoted to prayer; and prayer, he said, was recognized on all hands as a great purifier of the soul. Apart from prayer, there was another practice enjoined by the Prophet which purified the human spirit and helped it to unite with God. That practice was fasting for a whole month in a year. He who truly carried out these two injunctions of Islam could not but be truly righteous. While prayer and the fasts were, he added, intangible observances prescribed for the reformation of the individual, a more tangible mode of self-reformation was the compulsory payment of Zakat, the tax levied on the well-to-do for the betterment of the lot of the poor. *These three things, said the speaker, proved the Holy Prophet of Islam to be a very great leader of a very great religion.*

The Prophet's Great Insight

Dr. Ahrens considered it a great privilege to be associated with a function which was held to pay tribute to the life of such a great personality as the Prophet of Islam. There were three things, he said, which impressed his greatness upon his mind.

First, the great insight the Prophet had when he concentrated his whole teaching in one word, *i.e.*, the unity of God. The Prophet, said Dr. Ahrens, must have been overwhelmed with the importance in every walk of life of the principle of the unity of God for him to have been able to give all his life to the proclamation of this superb teaching. To mention only one sphere of human activity in which unity of God played such an important part, one might say that if God was one, humanity must be one. The principle of unity inculcated the principle of the universal brotherhood of man. It removed the distinction of class, and slavery, from the world.

The second thought, said the speaker, was that *Prophet Mohammad revived the eternal faith*, i.e., *Islam*,

He united himself with all the good of the past and gave it a fresh interpretation.

The third feature of the Prophet's life was the practical aspect of his teachings, and, in connection with this, he emphasized the value of the practical ordinances of Islam as, for instance, prayer, and fasting, etc.

True "Ahinsa"

Mr. Amar Singh of *The Sher-i-Punjab* speaking in Punjabi said that the Prophet, who was not learned in the ordinary sense gave to the world the supreme teaching of *Tauhid*, or the Oneness of the Divine Being. *The Prophet, therefore, was the most learned of the learned, because no knowledge was greater than the knowledge of the realisation of One God.* Referring to the principle of the unity of God to be found in his own faith the speaker said that every one who believed in one God was his co-religionist. The speaker appealed for inter-communal tolerance which, he said, could be brought about if the liberal and tolerant teachings of the Prophet were carried out into practice. There was, he said, much talk of *Ahinsa* or refraining from causing injury to any creature ; the lesson of true *Ahinsa*, however, he added, was taught by the Holy Prophet Mohammad. True *Ahinsa*, according to him, was to destroy the things which were harmful and to promote the growth of things which were beneficial to man. If the Prophet, he said, wielded the sword it was to destroy evil. Nevertheless, the Prophet's forgiving all his erstwhile enemies at the fall of Mecca was the result of a rare spirit of tolerance and forgiveness, from which the speaker wanted the communities in India to profit.

Muslims Enjoined to Incline to Peace

Malik Abdur Rahman Khadim, Pleader, briefly referred to the peaceful teaching of Islam. The very words Islam and Muslim, he said, meant the religion which guided to peace and one who strove for peace. The state of dissatisfaction existing among the people, and the atmosphere of war which prevailed in the world, was due to the existence of social and racial distinctions which promoted the spirit of antagonism between man and man and State and State. The principle of brotherhood and equality of man did away with the distinctions of an objectionable character.

Stressing the Holy Prophet's great solicitude for peace the speaker said that the Holy Prophet, on the authority of he Holy Quran, had enjoined the Muslims to incline towards

peace if, even at the very moment of their triumph, the enemies sued for peace. This showed that the fighting of the Muslims was meant really to secure peace and goodwill in the world, for the Muslims were required to cease fighting as soon as the enemy offered to be peaceful. Muslims, he emphasized, were permitted to fight only after they had suffered untold torture and persecution; and then to fight only in self-defence. The wars of Islam were wars to end war.

Plan for Peace

Professor M. Aslam of the Government College spoke on "Islam's Contribution to World Peace." He discussed the plan devised by Islam for an effective league of nations and maintained that the adoption of such a plan would go a long way to the solution of the international difficulties of to-day.

Rights of Women

Mr. Mehr Chand Sud spoke on the rights of women under Islam and referred to the liberal provisions of the law of Islam in regard to women.

A Wholesome Principle

Sheikh Mushtaq Husain appealed for inter-communal tolerance and co-operation between the different communities of India. Being himself a Muslim, he said he was bound, in view of the teaching of Islam, to believe in the truth of the divine teachers of all religions and of all communities residing in India or elsewhere; he, therefore, expected the followers of other religions and the members of other communities to recognize the truth of, and respect the Prophet of Islam, who had put forward such a wholesome principle for the growth of goodwill among the religions of the world.

Khan Sahib Qalandar Ali Khan, Advocate, Mr. Ghaznavi, and M. Hasan Rohtasi read poems in Persian and Urdu in praise of the Holy Prophet.

The President in his concluding remarks appreciated the spirit which had prompted the holding of a meeting like this. *Such meetings he said would pave the way to unity and mutual understanding of the different communities inhabiting this country. He considered himself fortunate to have been asked to come and take part in the meeting.*

Professor Aslam at the end thanked the President, the speakers, and the audience for their valuable contribution towards the aim of the Prophet Day Movement

(Sunrise)

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Meeting 1939

ADDRESS ON ISLAM AND WORLD-PEACE

Glowing tributes to the memory of the Holy Prophet Mohammad (peace and the blessings of God be upon him) were paid by the speakers at the Prophet Day meeting held at Lahore on October 1, 1939 at the Town Hall, under the auspices of the local Ahmadiyya Jama'at, before a gathering composed of members of the various communities.

Sir Abdul Qadir, lately Adviser to the Secretary of State for India in London, and ex-Judge Lahore High Court, who took the chair, in his closing remarks spoke in appreciatory terms of the utility of the Prophet Day meetings, daclaring that *these meetings were useful not only for the Muslims but also for non-Muslims to whom such meetings furnished occasion to get accurate information about Islam and the Founder of the Muslim religion.*

Referring to the speeches of the non-Muslim speakers, Sir Abdul Qadir observed that it was always possible to find the maximum of agreement in the teachings of the different religions. He pleaded for co-operation between the different communities to the extent of such maximum agreement and for tolerance in matters which lay outside it. The object of finding such points of contact between the various communities was being eminently met by the Prophet Day Movement in which Muslims and non-Muslims in all parts of India co-operated to promote inter-communal understanding.

The meeting opened with recitation of the verses of the Holy Quran by Ch. Ghulam Ahmad, M.A.

After the recitation, Khan Bahadur Hakim Ahmad Shuja, Assistant Secretary, Punjab Legislative Assembly, recited his poem in praise of the Holy Prophet. The poem was highly appreciated for the sentiment of loving devotion to the Holy Prophet, as well as for its beauty of diction and subtlety of phrase.

Hakim Ahmad Shuja prefaced his poem with brief remarks addressed to the non-Muslim audience, in the course of which he stated that Islam was the religion of God-lovers of all communities and peoples. Islam, he said, did not inculcate animosity towards any religion—all prophets were

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Muslim according to Islam ; all heavenly teachers taught the lesson of submission to God. As such, a Muslim believed in the prophets of all communities and peoples wherever and whenever such prophets had appeared for the guidance of their respective communities. A Muslim had no quarrel with anybody ; he considered good people of all religions as his brothers. Islam aimed at the universal brotherhood of man. The principle of brotherhood, and the fact that Islam upheld righteousness and love of God as the only mark of distinction, had smashed geographical and racial barriers that the various groups of humanity had raised one against the other.

Rai Bahadur Mukand Lal Puri, M.L.A., said that the greatest test of the Holy Prophet's truth was the universal appreciation which the Prophet enjoyed among such a large part of humanity. He referred to the simple and unostentatious manner of life of the Holy Prophet and described his message of the Oneness of God as the basis of the idea of Oneness of humanity and the brotherhood of man. Mr. Puri referred to the moral and spiritual degeneration of the people among whom the Holy Prophet had to work and paid a tribute to the Prophet's moral and spiritual zeal in that he had been entirely successful in effecting the complete reformation of an abandoned people.

The speaker referred to the great good the Prophet Day movement was doing by the promotion of a better understanding between the different communities. The movement, he said, was in keeping with the Islamic message of peace and goodwill towards all. *All Indians, he said, owed thanks to the leader of the Ahmadiyya community who was doing all to bridge the gulf between the various peoples living in this country.*

The next speaker was Diwan Bahadur S. P. Singha, M.L.A., Controller of Examinations, Punjab University, who observed that the Holy Prophet's message of the Oneness of God could not be adequately appreciated now that the doctrine of Oneness of the Divine Being had been believed in by such a large part of humanity for so many centuries. The Holy Prophet's great achievement in giving a vogue to this great spiritual truth could be appreciated only

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if one kept in mind the degenerate state of moral and spiritual truths which he had been called upon to reform.

Mr. Singha described the Holy Prophet as a great statesman and the most successful of leaders. The Quran, he said, had highly praised Jesus Christ, therefore, as a Christian, he was bound to honour the Holy Prophet. *Mr. Singha, referring to the deputation of Najran Christians to the Holy Prophet, paid a tribute to the Prophet's tolerance in offering the sanctuary of the mosque for his Christian guests to Conduct their service in.* The Christian churches, he said, had enjoyed full protection under the Muslim Caliphs. *The Holy Prophet's example of tolerance could effect miracles in this country.*

Professor Mohammad Aslam of the Government College, speaking on the contribution of the Islamic teaching to world peace, said that it was true that sociologists had the privilege to deal with problems of world peace, and that as technicians who devoted their learning to the solution of social problems it was their peculiar province to think out and evolve plans for a stable peace for the world ; but prophets, he added, had played a wider, fuller, and a comprehensive role in the evolution of human civilisation. They were the divine teachers who had not only to guide mankind in the moral and spiritual affairs of man but had also to lead them in the social and political spheres of life. The Holy Prophet, he said, had passed through a variety of life's phases and, therefore, in his teachings and character, in his multifarious activities, and in his manifold dealings with his fellow-men were to be found wise principles and practical rules of conduct, which were of the greatest value to mankind.

Referring to the beginning of civilisation, Professor Aslam remarked that the basis of civilised order was laid in Adam's time. That was the beginning, which now had grown into the complex social order of the present civilisation, of which internationalism was an important feature. The Holy Prophet's teaching had prescribed rules to govern the international relations of States.

Islam, he said, did not rule out war, for war was inevitable so long as there existed in this world people who wanted to have their own way by violence and aggression. In the case of such people force had to be met by force. Hence Islam had permitted war as an unavoidable necessity, under

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certain circumstances. Islam's wars were of a defensive character.

Among the principles that should govern the conduct of nations in peace and war, Professor Aslam mentioned :— (1) that the parties to any war should at all times be ready to incline to peace if the other party indicated a desire to come to terms; (2) that in order to make aggression by any State impossible, nations must keep themselves properly armed ; (3) that treaties be regarded as binding documents the sanctity of which must be upheld at all costs ; (4) that envoys and embassadors should not be recalled on slight provocations ; (5) that there should be a League of States whose duty it should be to make peace on a just basis between the parties to a war. If the peace is then broken by any party to the settlement all the States forming the League should fight against the aggressor State who had broken the peace, till there " prevails the law of God," that is, the just settlement which had been arrived at before ; (6) that there should be an international force for this purpose.

Professor Aslam mentioned loyalty to the State by its own subjects and respect for the law as two outstanding principles inculcated by Islam for the maintenance of peace.

Mr. Ala-ud-Din Siddiqi, M.A., M.O.L., speaking on the universalism of Islam said that the system founded by the Holy Prophet aimed at the spiritual evolution of man to bring into being a universal brotherhood. This system was promulgated through the Holy Quran, the revolution wrought by which embraced all the spheres of man's activities, in the domain, that is, of the physical, moral and spiritual welfare of humanity.

Tauhid as inculcated by the Holy Prophet eastablished the doctrine of Oneness of God *par excellence*. The doctrine of *Tauhid* was the key to all progressive human evolution. Whereas before Islam God was the " monopoly ' of each nation ; that is, the Greeks for instance considered God as *their* God and not the God of any other people, and so the Romans and the Hindus, and even the Jews—a view which had dismembered mankind and divided humanity into hostile camps. With the advent of Islam all humanity, as children of one father, was sought to be united under *one* God. This the speaker described as the greatest boon which the Holy Prophet had given to mankind ; it was the

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greatest contribution to the social, moral and spiritual evolution of the human race.

The Quran, the code of laws founded by the Holy Prophet for the whole of humanity and for all time, trained people to lead a guarded life—a life lived in the realisation of the Holiness of God and in fear of the supreme Being.

Ch. Asad Ullah Khan, Bar.-at-Law, speaking on the humane teachings of Islam referred to the code of war prescribed by Islam and said that the Holy Prophet had cleansed war of all the horror and destruction which a war fought in disregard of Islamic principles of fighting brought on the fighting nations. The Holy Prophet had made war humane by prescribing a humane code of laws for the conduct of war.

The Chairman in his concluding remarks observed that the rational principles and practices of Islam were being increasingly appreciated to-day; of this there was ample evidence in the world. Observing that the world was unconsciously adopting Islamic practices, he said, that so far as the use of liquor was concerned the West now presented quite a changed appearance from that of a generation ago. Public houses, he said, were now being replaced by milk-bars. He described the American Prohibition failure as a misfortune, and after making a passing reference to the Indian experiment, asked: "*With whom did this idea of prohibition originate?*"

Referring to the ban against interest imposed by Islam he said that the world was now slowly recognising the benefits of this provision of the Muslim law. The German Government had forfeited—though, under the circumstances, this was an extreme and harsh step—wealth accumulated by interest.

The unity creed, continued Sir Abdul Qadir, had been resuscitated in its pure form by the Holy Prophet. The vogue this doctrine enjoyed in the world to-day was due to the rare emphasis laid on it by the Holy Prophet of Islam.

The Chairman heartily thanked the conveners of the meeting and congratulated the Ahmadiyya Community on the success of this function. With an expression of hearty thanks on behalf of the conveners to the Chairman and the speakers, the proceedings of the meeting came to a close.

A separate Ladies' meeting was held at the Islamia Hall, Lahore.

(*Sunrise*)

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Sir Mohammad Zafrullah Khan on the teachings of Islam on World-Peace

The teachings of Islam and world-peace was the subject of an interesting and lucid discourse given by Sir Mohammad Zafrullah Khan, Commerce Member, at the "Prophet Day" meeting in Delhi on Sunday morning. Sir Yamin Khan, M.L.A. (Central), was in the chair. Another brilliant speech came from Rai Bahadur Ram Kishore, Vice-Chancellor of Delhi University, on the life of the Prophet of Islam.

Islamic teachings, said Sir Zafrullah, aimed at the establishment of world-peace and order and the appeasement of all conflicts of life, internal and external. This object of its teachings was contained in the name of the dispensation called "Islam."

The whole Islamic teachings, according to Sir Zafrullah could be divided into four main heads; namely, man's relations with his Creator, man's relations with man, the relations of a ruler and the ruled and relations between the Powers.

Explaining man's relations with his Creator, the Commerce Member said that it was essential for the pacification of conflicts that arose in the man's mind that God should be a living being for him. Islam had given a detailed knowledge of the existence and the attributes of God. He explained a few of the wider aspects of the attributes of God which, he said, needed days and days to discuss them fully.

Discussing man's relations with man, he outlined the social code of Islamic teachings, with their moral aspects, and gave vivid examples illustrating how Islam provided a complete social code without omitting the minutest detail of circumstance and conduct. In regard to the relations of the State and the subject, he expressed the opinion, after explaining the duties of each, according to Islamic injunction, that if these principles were observed with due regard, world-peace would be achieved.

Relations Between States

Coming to the last item, relating to the relations between the States, Sir Zafrullah said that if the League of Nations were established in accordance with the principles laid down by Islam, the present turmoil and chaos which the world was inextricably in would evaporate and it would

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emerge as something worth living in. Islam had laid down that when a conflict arose between two powers, other Powers should mediate with a view to bringing about a settlement between them. If the concerted endeavours of the Powers proved abortive, all the Powers should combine against the aggressor and bring him to accept their arbitration. When discussions for the negotiation of terms were held, they should be strictly restricted to the original points of disputes and the avenues of amicable terms should be explored without attempting to force such terms on the defeated party in the war that might imply its weakening or extinction. Each Power should bear its own war expenses and not impose any indemnification on the Power that lost in the war.

If these principles had been observed, the speaker remarked, in the last world war, and in the treaty following it, the present troubles would never have arisen. Justifying his claim that these were the principles of Islam and not the creation of his thought, which could be suspected to be the result of a study of present-day world affairs and politics, he said that these principles were set out in a book written fourteen years ago, which was the basis of his lecture.

He appealed to them all to study Islam. His lecture to-day, he said, had one object; namely, to inspire non-Muslims to see for themselves what Islam stood for and what it represented. If that was done in India, it would go a long way to establishing goodwill between the communities and opening a new and bright chapter in the history of India.

The Prophet's Wish

Dr. Sir Zia-ud-Din Ahmed said that Islam stood for widespread literacy and education and that the Prophet's wish in this respect was that the thirst for knowledge should be insatiable. The spreading of education among women and the removal of slavery, Sir Zia-ud-Din emphasised, were Islamic principles that demanded our attention to-day.

Rai Bahadur Ram Kishore gave a brilliant speech. He said that the Prophet's life was an ideal life, having every human virtue in it. He gave a running comment on his character in the light of incidents and events. He appealed to Indians, saying that it was time that they learnt to respect the great leaders and fountain-heads of religions and laid the foundation of a future peace between the communities living in India.

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Sir Yamin Khan, the President, said that one of the reasons for holding these meetings was that the Prophet's had been an ideal life—a human life without any fantastic attributes of a super-human character. So it was a useful thing to hold meetings in which his life was described in its various phases and aspects to serve as a guide to us in shaping our own lives.

Khawaja Hassan Nizami said that Islam's message was a message of liberty and national independence. He recalled an incident in the early life of the Prophet in which, when approached by a Roman and a Persian merchant, he had declined the offer of both that if he would endeavour to bring his countrymen under their respective sways, they would lift them economically, socially and politically, and had told them that his country would rise independent of outside help. To-day also, the Khawaja said, Indian Muslims should not lean on the assistance of others; they should try to find their own future. (*Sunrise*)

These extracts show that the movement to hold "Prophet Day" meetings has proved itself to be a very beneficial movement, especially in view of the deplorable inter-communal relations in India. It is a good sign, too, that the Punjab Government has realised the gravity of the communal problem and has decided to do something about it. By making a provision of Rs. 1,00,000 in the Budget for 1941-42 for the promotion of communal harmony in the province it has shown commendable enterprise and initiative. Items in the programme contemplated by the Punjab Government are, among others, (*a*) organisation of lectures by eminent leaders on communal harmony; (*b*) encouragement of activities initiated for common celebration of certain festivals; (*c*) encouragement of the study by students of the scriptures of religions other than their own; and (*d*) common celeberation of the birthdays of the founders of all religions.

This is a programme which the Ahmadiyya Community has been carrying out for more than ten years now and which it shall continue to carry out for the future with redoubled energy; and we are sure that in this work we have the sympathy and support of all real well-wishers of India. The two parallel move-

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ments called the "Prophet Day" meetings and the "Founders' of Religions Day," both initiated by Hazrat Khalifatul Masih, are destined to play a great part in the history of India now in the making.

ABDUL HAMID

13, Nicholson Road,
LAHORE.

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UNWANTED FOLLOWERS

The Ahraris are very interesting people in many respects, not the least remarkable thing about them being their technique for exploiting the ignorance of the masses in the name of "Religion" and "Freedom," and the inflammable tendencies which always go with ignorance of this kind. Their political creed is so changeful and changable that those who would much rather make use of them at times as convenient tools, not infrequently find the association awkward and are forced simply to disown them.

The relation between the Ahrar and the Congress, as every one knows, is a joke of the political situation in India, and the following appeared in *The Tribune* of 20th February 1941, in connection with the question of Civil Disobedience by the Ahrar in the N.-W. F. Province. Mahatama Gandhi in a letter to Rai Bahadur Mehr Chand Khanna wrote :

"I have passed no Ahraris as such. My impression is that one or two in the Punjab had been passed because they had joined the Congress and declared that they believed fully in non-violence in the same manner as Congressmen in general. Those you have in mind in the Frontier Province had not received any permission from me."

In the above letter Mr. Gandhi clearly states that only one or two Ahraris in the Punjab were passed by him and that the other Ahraris whether in the Punjab or the Frontier Province were not fit for the job. Such a condemnation from their head is sufficient to prove that they are not liked even by the Congress whom they want to please at the cost of Muslim interests. This brings us to the question why, then, the Ahraris are participating in the Satyagarah movement when Mr. Gandhi has not given them permission to do so. The answer to this question is quite

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simple : naturally, permission or no permission they want to be in at the kill. They must get themselves counted among those who are offering themselves as martyrs so that those who would reward the martyrs when the Congress again elects to come into power should have no reason to pass them over.

Lahore. ABDUL HAMEED.

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